

There was a giant and giantess. The giant was black and the giantess was white and they lived by Messina. So he [the giant] came out on the town and they had to give him a man to eat. They tried to capture him many times but to no avail. Just to look at him would scare you. He was a Turk and she was Christian and a very beautiful lady. He was able to eat a whole cow. When there was a feast everyone tried to stay out of his way. So one day he went out alone to eat Christians. A bell would ring when he would come out so they all could hide. So when he came into town the plaza of the cathedral there was a statue of himself. There was a child that played who was lame and he had a string and a stone. He threw it at the giant and the giant fell and was dead. And there is a statue of the boy in Messina with a string and a rock.

### Practical Guides to Studying Folklore

**Folklore Forum** began as a publication to facilitate communication among folklore students. In its sixteen years of existence, **Forum** developed into a scholarly journal, leaving little room for the practical dimensions of being a student of folklore. With this new series of **Practical Guides to Studying Folklore**, we hope to broaden our scope to again include information relevant to students actively working on degrees.

There are still few folklore degree programs in the United States though there are increasing possibilities to work on folklore-related degrees, and we hope to make students aware of them. Folkloristics has always relied on an international network. With our new series, we hope to encourage folklore students to consider spending semesters abroad and to become acquainted with different approaches and different teachers.

We welcome further contributions to this new series, and we are particularly interested in students' perspectives. Aside from its curriculum, each university offers particular resources--museums, archives, internship programs--and making such information available may help folklore students to broaden their own conceptions concerning their careers and courses of study. We also welcome listings of recent dissertations.

Similar surveys have been undertaken in the past, and though things may have changed over time, some sources are listed below. We sincerely hope to receive feedback from our readership and look forward to further contributions to this series of reports.

#### The Editors

**Journal of the Folklore Institute** 5 (1968): this was a special issue on folklore studies in the German speaking areas of Europe, featuring profiles of the Ludwig Uhland Institute in Tübingen, the University of Marburg, the University of Göttingen, various Austrian institutes and Switzerland.

**Folklore Forum; Bibliographic and Special Series**, 2 (1969): this issue contained an article by Linda Dégh on "Folklore Education at Contemporary European Universities" (pp. 32-44), and a contribution by Ray B. Brown on the Center for the Study of Popular Culture in Bowling Green (pp. 8-12). **Journal of American Folklore**, (1961):293-457. This issue was devoted to reports on the study of folklore elsewhere.

**Folklore Forum** 2 (1969):119-123. A list of theses and dissertations from Indiana University.

**Folklore Forum** 9 (1976):19-34. A list of theses and dissertations completed in the United States and abroad, up to 1974.

#### M.A. PROGRAM IN FOLKLORE AT THE UNIVERSITY OF CALIFORNIA AT BERKELEY

Information compiled by June Anderson

##### The Program

U.C. Berkeley offers an M.A. in folklore (established in 1965) but has no Ph.D. program, nor is there an undergraduate major in folklore. The M.A. program is administered by Professor Alan Dundes, not as a separate department but as a sub-division of the Anthropology Department. The program is interdisciplinary, with faculty members from both the humanities and social sciences participating. Therefore the graduate student can elect to take courses in other departments with the approval of Prof. Dundes and if folklore related. Each semester, students are advised on suitable courses to take. For example, the Anthropology Department offers relevant courses such as American Material Culture and Humor. Specific ethnic or language departments